
THE HISTORICITY OF
VIKRAMĀDITYA &
SĀLIVĀHANA

[A GREAT RESEARCH WORK]



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Vikramāditya & Śālivāhana

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THE HISTORICITY OF Vikramāditya and Śalivāhana

The Vikrama and Śalivāhana eras begin with 57 B. C. and 78 A. D. respectively. Much controversy has been raging regarding the founders of these two eras and the strength of these exponents of the various theories lies but in conjectures. The conjecture of V. A. Smith on the Vikrama era is as follows:—

"The popular belief which associates the Vikrama era of 57-57 B. C. with a Raja, Vikramāditya or Bikrām of Ujjain is that date is erroneous. There was no such person then. It is, however, true that probably it was invented by the astronomers of Ujjain. The first name of it was the Malwa era. The term Vikramakala used in later times must refer to one or other of the many kings with the title of Vikramāditya or Vikrama, who was believed to have established the era. The king referred to may be presumed to be Chandragupta II, Vikramāditya, who conquered Ujjain about A. D. 380. The Gupta and Sakas eras changed their names similarly, becoming known in afterages as Valabhi and the Śalivāhana eras respectively."

(Vide, The Oxford Students' History of India
P. P. 80, 81 By V. A. Smith Ed. 1916.)

Dr. Bhandarkar in his commemorative volume P. 192 writes on Vikrama era in the following way:—

"The theory that the Vikramāditya was the originator of the Vikrama Samvat must, therefore, be given up, and the sooner we consign it to the region of oblivion, the better."

B. J. Rapson in his Cambridge History of India
Vol. I P. 571 Ed. 1922 wrote:—

"To Aves I have been attributed the foundation of the Vikrama era in 58 B. C."

Deodhar and Cunningham held that Gautamiputra Satavahana and Śalivāhana were identical. Bhandarkar and Dubreil were of opinion that Chastana was the founder of Śalivāhana era. Sen knew said that Vima-Kadphaga founded the era. Altkar opined that the

so-called Salivahana Saka is Kaulishka's era. Several scholars have asserted that Salivahana is the same as Hala—Satavahana, and they base their assertion on references in Hala—Saptasati Kathasaritsagara, Līlāvati etc. to Salivahana and Hala—Satavahana.

It should be noted that the Hala—Satavahana or Salivahana referred to in these books, which are well-known fictions, is not the Salivahana who was the founder of the era of 78 A. D. Much confusion has arisen owing to the wrong identification of the personality in these fictions with the era founder.

It is deplorable that important historical theories regarding India's past have been propounded on flimsy ground and scanty material. In this respect Max-Müller expressed his resentment in the following memorable words.

"Men who possessed the true faculty of an historian like Niebuhr, have abstained from passing sentence on the history of a nation whose literature had only just been recovered, and had not yet passed through the ordeal of philological criticism....."

Other historians however thought they could do what Niebuhr had left undone, and after perusing some poems of Kalidasa, some fables of Hitopadesa, some verses of Anandabāhari or the mystic poetry of the Bhagavat-Gita, they gave with the aid of Megasthenes and Apollonius of Tyana a so-called *historical account of the Indian Nation* without being aware that they were using as contemporary witnesses authors as distant as Dante and Virgil. No nation has in this respect been more unjustly treated than the Indian. Not only have general conclusions been drawn from the most scanty materials but the most questionable and spurious authorities have been employed without the least historical investigation."

(Quoted by M. Kriksnashanker in his History of Classical Sanskrit Literature. P. P. LXXXIV & LXXXV)

I cannot suppose that the western scholars who could eulogize the histories of Bhoja Raja of the Paramar dynasty and Prithvi Raja and Jayachandra of the Chouhan or Tomara dynasty could be ignorant of the correct history of Vikramāditya and Salivahana. Regarding Bhoja, Prithvi Raja and Jayachandra, these historians have drawn their material from Bhavishya-Mahā-Purana and the same Purana gives in detail an account of Vikramāditya and Salivahana.

The well-known historian Pargiter advised his co-workers in the field of historical research to rely on Bhavishya-Maha-Purana so far as the list of the successive kings of various dynasties was concerned.

Mr. V. A. Smith quotes Pargiter thus :-

"Mr. F. E. Pargiter in his valuable work, 'The Dynasties of the Kali Age' (Clarendon Press 1913) has succeeded in obtaining more definite results. He suggests that the Bhavishya Purana in its early form was the original authority from which the Matsya, Vayu and Brahmada derived their dynastic lists. The versions of the lists as now found in the Matsya, Vayu, and Brahmada Puranas grew out of one and the same original text."

(Quoted By V. A. Smith in his Early History of India P. 23)

So it is impossible that the western scholars should be ignorant of the accounts of Vikrama and Salivahana in Bhavishya-Maha-Purana. They purposely ignored the four dynasties of Agni Vama which covered over a period of about 1800 years, from 101 B. C. to 1198 A. D. is from the time of Vikramaditya to the time of Prithvi Raja taking Bhojraja alone from the list of the Parmar dynasty leaving the era-founders, Vikramaditya and Salivahana in the intervening period. Even before Vikramaditya the four dynasties of Agni Vama covered over a period of 291 years from Kali 2710 (or 392 B. C.) to Kali 3001 (or 101 B. C.). This intentional bungling was necessitated by the theory which makes Alexander and Chandragupta Maurya contemporaries. The Chronology of ancient Indian history right from the time of Mahabharata war (3108 B. C.) down to the beginning of Gupta Dynasty (327 B. C.) had to be compressed by 1207 years so as to suit the contemporaneity of Alexander and Chandragupta * For this very purpose

* Kali era begins in the year 3108

B. C. 20th Feb. at 2-27-30 hrs.

Mahabharata war 36 years before Kali

After the war Samudra of the Barhadraja dynasty was crowned as king of Magadha in 3138 B. C. and the dynasty ruled for 1006 years
Pandyas dynasty 163 years

3108 B. C.

3138 B. C.

B. C.

3138-2132

2132-1894

Gautama Buddha who actually flourished in the 10th Century B. C. is placed in the 6th century; Chandragupta Maurya who lived in 1534 B. C. is brought down to 323 B. C. The Andhra Satavahana dynasty which commenced in 838 B. C. is dragged down to 220 B. C. and is made to last till 240 A. D. in for a period of 460 years. Even then they had to meet with certain difficulties. They made the Sunga, the Kausa and the Andhra dynasties contemporaneous simply to compress the chronology. They had to drive away the two great emperors and era founders—Vikramaditya and Salivahana—out of the historical field identifying Hala, Satavahana of the 6th Century B. C. with the Salivahana of the Panwar dynasty of 78 A. D. The Gupta dynasty and the Gupta era of 327 B. C. are placed in 320 A. D.

Vikramaditya and Salivahana were historical persons who extended their empires from the Himalayas to Cape Comorin. Our historians generally dispensed with them as mythical persons and ascribed these eras to some nameless Saka kings. This is an extraordinary case of audacity. It is a wonder that Indigenous scholars also followed the same line and fruitlessly tried to trace out the unknown Saka kings instead of searching their Puranic literature for the correct history of the founders of these eras.

Vikramaditya and Salivahana are historical personages and both of them belong to the Panwar dynasty of Agni vamsa. Of this dynasty Vikrama is the 8th, Salivahana the 11th, and Bhoja the 21st king. Salivahana is the great grandson of Vikramaditya, and he should not be confounded with Hala Satavahana who belonged to the Andhra Satavahana family and flourished in the 6th century B. C. (i.e. 600—495 B. C.)

We shall now come to the evidence of the historicity of these two personages.

Shaanaga dynasty 300 years	1994—1634
Nanda dynasty 100 years	1634—1534
Then the Maurya dynasty begins with Chandragupta	
Maurya the 1st king	1534 B. C.
Invasion of Alexander	327 B. C.
Difference	1207 years less

Internal Evidence

"Purāṇa śhrīmadbhāṣya Varāṇsī

Kālan prapī bhayamkāra

Sahasamāha Vināśādham Arya

Dharma vivroddhaya

śhrīmadbhāṣya sūtra Kālan

gahyākāyaḥ" (Bhāṣya Māha-Purāṇa 3-1-7-14, 15 verses)

"Vikramāditya namamān pīṭa

Kruthya munodaha

as hāpt mahaprajān pīṭra

māhru priyamkāra" (3-1-7-16)

"Pancha Varāṇsī yayā prapī

śhrīmadbhāṣya namamān pīṭa

śhrīmadbhāṣya prajāpān

Vikramān krutem tapāḥ" (Bhāṣya 3-1-7-17)

Panchaśatavarāṇsī divya

purāṇa yayā śhrīmadbhāṣya

divya śhrīmadbhāṣya namamān

śhrīmadbhāṣya śhrīmadbhāṣya namamān (Bhāṣya 3-1-7-18)

"At the completion of 5000 years after the advent of the terrible Kaliyuga, (i.e. 101 B. C.) a person descended from the abode of Jyotish in Kālan, at the command of Śiva, for the purpose of destroying the Sakas and splitting Arya-Dharma. He was born to the Great King Gandharvama. The father named him 'Vikramāditya' and felt very much rejoiced. Though a boy he was very wise and pleased his parents. (Bhāṣya Purāṇa 3-1-7-14, 15, 18 verses.

When he was five years old, Vikrama went to the forest and did penance for 19 years. Having enriched his greatness by penance he reached the city Ambavān (Ugān) and was crowned as a king on

a golden throne decorated with 32 golden dolls." (This was in the year 3030 of Kali era i.e. 83 B. C.) (Bhav. 3.2.7-17, 18)

It should be noted that Vikramaditya was not a title as some historians think. But it was the name christened by the father.

	Kali—B. C.
1 Birth of Vikramaditya	3001—101
2 Coronation "	3030—62
3 Starting of Vikrama era when he visited Nepal (see Nepalaya vamsavali)	3044—58—57
4 Dedication of Jyotirvita bhavana by Kalidasa	3068—23
5 Sent his court poet Mathura Gupta as king of Kashmir which was included in Vikramaditya's empire (See Bhatarangini)	3115—14 A. D.
6 Pandit Bree Krishna Misra's reference of Vikramaditya in his astronomical treatise (Jyotishaphalaratnamala)	3115—14 A. D.
7 Death of Vikramaditya	3120—19 A. D.

List of kings of the Panwar dynasty

No.	Name of the Kings	Years reigned	Kali	Christian era B. C.
1	Pranava	6	2716—2716	392—396
2	Mahamara	3	2716—2719	388—383
3	Devaji	3	2719—2722	383—380
4	Devaduta	3	2722—2725	380—377
5	Defeated by Sakas left Ujjain and had gone to Sravasthi. Inefficient and nameless kings. Their names are not mentioned in the Purana	195	2726—2920	377—183
6	Gandharyasena (1st time)	50	2920—2970	183—133
7	Santharvasena of No. 6 (No. 6 went to forest for meditation)	50	2970—3020	133—183
	No. 7 died intestate. Gandharyasena returned from the forest and took up the Government again	20	3000—3020	133—63

8	Vikramaditya (2nd son of Gandharvasena born in 3001 Kali Ga. 101 Bc.)	109	3090—3120; 69—19A. D.
9	Devabhalla	10	3130—3130; 19—20 A. D.
10	Nameless king or kings (name not given in the Purana)	49	3130—3179; 29—78
11	Satvashana	60	3179—3239; 78—138
12	Saṅhota		
13	Satvardhana		
14	Suhotra		
15	Havirhotra		
16	Indrapala	500	3239—3739; 138—638
17	Malyavan		
18	Sambhuddatta		
19	Bhadraraja		
20	Vaisharaja		
21	Bhojaraja	56	3739—3796; 638—695—94
22	Sambhuddatta		
23	Bondupala		
24	Rajapala		
25	Mahinara		
26	Somavarma	300	3795—4095; 695—995—94
27	Kumavarma		
28	Bhumipala or (Virasimba)		
29	Rajapala		
30	Kalpasmha	200	4095—4295; 995—1195—94
31	Gangasmha (Isuhas)		

(Vide Bhavishya Maha Purana 3rd Parva 4th Kanda 1st
Chapter from 12 to 46 verses).

for easy reference see "Kings of Agni Valmiki".

By Kota Venkateshrama in Telugu)

This royal dynasty came to a close in the battle of Kurukshetra fought with Gori Mohammed. Along with this dynasty have closed the four dynasties of Agnivansha, except a few royal families of the Chastukya dynasty that established their might in the South. The history of the four Agnivansha is narrated in 72 out of the 100 chapters in the Pratisarga parva of Bhavishya - Mahapurana. Out of the 72 chapters 44 are devoted to the history of Vikrama and Sallabhana. It is a wonder that the history of these illustrious emperors of Agnivansha is not touched at all by the western historians. The names of Prishviraja, Jayachandra, Rani Samyukta and Bhoja could not but be mentioned by them, but the history of the remaining persons of these dynasties was purposely withheld. What is worse, these historians began to assert that Vikrama and Sallabhana were not historical persons at all, and they attributed their eras to some nameless Saka Kings.

The Panwar dynasty in which Vikramaditya and Sallabhana were born is the most important of the four Agnivansha. Vikramaditya and Sallabhana conquered the whole of Bharat from Himalayas to Cape Comorin, became emperors and established their eras. Sallabhana performed the Aswamedha sacrifice.

The situation of the country after Vikramaditya is described in the Bhavishya Maha Purana, 3-3-2-9; 17 verses.

The list of the stakas is given here.

After Vikramaditya reached heaven several (incompetent and nameless) kings ruled the country. (from 18 to 78 A. D.).

Then the empire of Vikramaditya was split up into 18 Kingdoms. The limits of the empire were :-

Sindhu in the West.
 Seta in the South,
 Badari in the North,
 Kapilashetra in the East.
 The 18 Kingdoms formed were :-

1. Indraprastha. 2. Panchala. 3. Kurukshetra. 4. Kapilashetra.
5. Anshvedik. 6. Vajrasethra. 7. Ajmer. 8. Maru.
- (Rajaputana) 9. Ghurjara. 10. Maharashtra. 11. Devarda.

12. Kalinga (included Andhra Desa) 13. Avanti. 14. Udupara?
Vengadesa (Bengal). 15. Gaudadesa. 17. Magadha. 18. Kosala.

There were several languages and religions in these kingdoms, each of which had a separate king. Under these circumstances, the Sakas and Mleccha tribes heard that the Aryadharma was decaying and crossing the Indus in large hordes attacked Aryadesa. They entered the country through the Himalayan and Indus regions and plundered these small kingdoms, killed the old, the infants and the women-folk and abducted many women. (Bhavishya 3-3-2-17 verses.)

Salivahana

In those times, Emperor Salivahana the great grandson of Vikramaditya came to the ancestral throne of Ujjain. With a great army he proceeded against the Sakas, the Chinese, the Tartars, the Bahelkas, the Kamarnpis, the Romans or Ramates and the deceitful Khormanes and defeated them.

He took back the treasures plundered by them, punished them and drove them out of the country in 3179 of Kali era (i.e. 78 A. D.) The Great Emperor Salivahana demarcated the Aryastana, and the Mlecchastana, the river Sindhu being the dividing line; the land to the east of the river being called 'Eldhastana' and the land to the west of it being called Mlecchastana. (Bhavishya 3-3-2-17, 21 verses.)

The Salivahana era started in the year Kali 3179 or 78th year of the Christian era. Salivahana not only demarcated the Aryastana and Mlecchastana but also made arrangements for the prevention of the Mlecchas crossing the border of river Sindhu.

He performed the horse sacrifice and reached heaven after ruling for sixty years. (79 to 138 A. D.) (Bhavishya 3-3-2-33 3-4-1-23)

Bhoja is the tenth King after Salivahana (i.e. 31st. King of the Panwar line)

He went on an expedition to the Northern countries up to Herat and conquered them. (Bhavishya 3-3-3-1 to 4)

The western historians undoubtedly read the detailed history of the Agnivanshis in the Bhavishya Maha Purana and have taken from it short accounts of a few kings like Bhoja, Prithvi Raja etc. and have incorporated them in their histories. It is a wonder that they have not given even the lists of the kings of the four dynasties - not even mentioned Vikramaditya and Salivahana the most important emperors who founded their eras that are still widely used in India. Further these western scholars treated Vikrama and Salivahana as mythical persons. It is a pity that Native scholars blindly followed their

western masters and are unable to come out of the trap even after a century of historical research. It is high time that our historians should open their eyes to the truth held out in the Puranas.

The western scholars and the authors of the Puranas

Of the relative reliability and regard for truth, so essential a qualification for purposes of history, of oriental scholars and the writers of the puranas and ancient books on one hand and the western scholars engaged in historical research and controversy on the other hand, a fair estimate is available to us in the words of Max-Müller himself, a well known western scholar who interested himself in the ancient literature and religion of our country.

Prof. Max-Müller in his book "India, What can it teach us." (Page 63) writes :—

"During the last twenty years however, I have had some excellent opportunities of watching a number of Native scholars under circumstances where it is not difficult to detect a man's character, I mean in literary work, and more particularly, in literary controversy. I have watched them carrying on such controversies both among themselves and with certain European scholars, and I feel bound to say that, with hardly one exception they have displayed a far greater respect for truth, and a far more manly and generous spirit than we are accustomed to even in Europe and America. They have shown strength, but no rudeness; nay, I know that nothing has surprised them as much as the coarse invective to which certain Sanskrit scholars have condescended, rudeness of speech being, according to their view of human nature, a safe sign not only of bad breeding but of want of knowledge.

When they were wrong they have readily admitted their mistake; when they were right they have never sneered at their European adversaries.

There has been, with few exceptions, no quibbling, no special pleading, no untruthfulness on their part, and certainly none of that low cunning of the scholar who writes down and publishes what he knows perfectly well to be false, and snubs his fingers at those who still value truth and self respect more highly than victory or applause at any price.

Let me add that I have been repeatedly told by English merchants that commercial honour stands higher in India than in any other country, and that a dishonoured bill is hardly known there."

(India. What can it teach us. P. 63. By Max-Müller.)

Rule of the Agnivamsi kings

"Gangadimha" the last ruler belonging to the Panwar line of Vikramaditya and Salivahana reigned in Kurukshetra at the end of the 12th century A. D. Kanauj was the capital of Antervadi Rashtra whose overlord was Jayachandra of the Chohan dynasty; while Anangapala of the Tomara dynasty ruled over Indraprasta. The members of the Agnivamsi were severally either Rashtraपाल or Gramपाल. The Agnivamsi dynasties gradually expanded and occupied nearly the whole of Bharat. They numbered six millions (Sixty lakhs) in all the departments of civil and military administration. The boundaries of their empire were Kapilasthala in the East, Cape Comorin in the South, River Sindhu on the West, China in the North. All the members of the Agnivamsi scrupulously observed the ceremony of the Fireworship. They were the benefactors of the cow and the Brahmin.

The general public of those times were conscious of their sense of duty (ie. Swadharma) and acquitted themselves as in the times of Dwaparayuga. Every home was provided with plenty and did not suffer from want. There were temples in every village. Some sacrifices were performed throughout the Country. Even the Mitshakhas of those times gave up their malpractices and observed Aryadharma." (Bhavishya 3-3-4 to 10 verses)

Vikramaditya and Salivahana were born in the line of the Panwar dynasty as 8th and 11th rulers, became emperors and established their area in 57 B. C and 78 A. D. respectively. This is the internal evidence found in the Bhavishya Mahapurana.

Contemporary evidence

Vikramaditya and Salivahana were historical personages. The first evidence is that of Kalidasa.

Kalidasa in his book Jyotirvidyabharana describes Vikramaditya as having conquered the Saka King and retrieved the lost capital of Ujjain (of his father's time). Kalidasa further says that in his court there were nine poets: Laurastha, the famous nine gems of Sunku, Varahmihira, Dharmavartti, Kabhapanaka, Amarasingha, Vetalabhatta, Ghatotkurpara, Kalidasa, Vararuchi patronised by him. Kalidasa describes himself as being treated as a friend by the emperor Vikramaditya.

The poet Kalidasa mentions the date Kali 3068 (ie. 33 Bc.) as the time of the composition of his book 'Jyotirvidyabharana' which was dedicated to the emperor Vikramaditya. This serves as a piece of historical contemporary evidence to show that Vikramaditya is a historical personage of the 1st century B. C.

Kali Bc.
3044,—58—57

The beginning of Vikrama era
Composition of Jyotirvidyabharana by Kalidasa 3068, 33 Bc.
3068—3044=24 ; Vikramasamvat is the date of Jyotirvidya-
bharaṇa is. Bc. 57—24=33 Bc.

2. Jyotishaphala Ratnamala

(of Sree Krishna Misra)

Pundit Sri Krishnamisra one of the poets adorning the court of Vikramaditya of the 1st century B C is the author of an astronomical treatise Jyotishaphala Ratnamala. In the very 1st. chapter of the book he gives his benediction to his emperor as follows:—

Sree Vikramashe jagatithalemin.
Nijammanuprakhyā yasa narendrah.
Purushayab Koti suvarnatho
Mam sambandhavam sapishi Vatsarani.

"May the emperor Vikramaditya whose lame equals that of the Manus live long with conquests—he having maintained me along with all my relatives bestowing on me ten million gold pieces during the past 70 years.

From the above statement of a contemporary author it is clear that Vikramaditya reigned more than seventy years. He actually reigned for 100 years and lived for 120 years as he mentioned in Bhavishya Mahapurana. (Bhavishya 3 4-1-23)

3. Nepalrajavamsavali

Vikramaditya was crowned as king of Ujjain in Kali 3020 or 32 BC

It took 24 years to subjugate several independent small principalities in order to consolidate a strong empire and form a federal centre over which he would be the overlord. The last prince to join his empire was 'Amshavarman' the king of Nepal.

Vikramaditya having gone to Nepal in person in Kali 3044 or 37 BC, was welcomed by the king and agreed to accede to join the empire. Nepal being the place which finalized the amalgamation of all the federal units of Vikram's empire he started an era from that year namely Kali 3044 or 58-57 B. C and this fact is stated in the history of Nepal's Rajavamsavali.

Age of Amshavarman—(Kali 3000-3068 (i.e. 101-33 Bc)

Age of Vikramaditya's reign—(Kali 3020-3170). (i.e. Bc. 82-19 AD.)

Establishment of Vikrama era—Kali 3044 or 58-57 B C.

4. Rajatarangini

(History of Kashmir Kings)

The Rajatarangini has provided material evidence on this issue by narrating the course of succession of the then Kashmir dynasty. It is stated that the king "Hiranyas" died issueless in 8115 Kali or 14 A. D. and the ministers reported the matter to their emperor Vikramaditya of Ujjain requesting that a successor may be nominated. Kalhana's *gundit* describes at length the course of procedure followed by the emperor. It seems that the emperor contemplated a whole night as to who should be a proper person to sit on the throne of Kashmir and pitched his mind upon 'Mathrugupta' the learned poet and administrator as a right candidate. Without, however, disclosing the fact to Mathrugupta, he despatched messengers to the ministers of Kashmir and at the same time gave a sealed order to Mathrugupta addressed to the ministers of Kashmir enjoining him to deliver the ministers without breaking open the sealed order. Mathrugupta fulfilled the emperor's injunction. The ministers having opened the order questioned Mathrugupta if the person named in the order is himself. Mathrugupta having replied in the affirmative, he was acclaimed with jubilation as the king of Kashmir and enthroned forthwith. Kalhana's verses are translated thus:—

"*Thathranabasyajayinawa*
Sooman Harsha parabhdhah
Yekabhubhata subakrevathi

Vikramaditya Yithyabhu" (Rajatarangini 3-125.)

(At the time that the king of Kashmir

'Hiranyas' died issueless in 14 A. D.)

"There ruled in Ujjain an emperor by name Vikramaditya alias Harsha' as the sole unquestioned monarch over the entire continent of Bharat." (Rajatarangini 3-126)

Vikramaditya destroyed the Sakas who were plundering the people in the states." (Raj. 3-128).

(Please see from 3-129 to 239 verses of Kalhana's Rajatarangini for further details regarding Vikramaditya and Mathrugupta.)

Mathrugupta ruled over Kashmir for 5 years from 8115 Kali or 14 A. D. to 8120 Kali or 19 A. D.

While he was returning after conquering Thurgathasandala, news reached him that Vikramaditya passed away. He took the calamity seriously to heart, renounced the world in 19 A. D.

(Raj 3-236 to 237)

Other evidences

5 Siddhantasiromani

The renowned astronomer Bhaskaracharya in his astronomical treatise Siddhantasiromani, Verse 28 of Kalamandhyaya reads that,

"Nāmadārimdu gaurāṣṭhe (3179) Vikramānupayānīte
Kālertāṣṭreḥ"

In the 3179th year of Kāliyuga (or 78 A. D.)

Vikrama Saka concludes " (i.e. Salivahana Saka begins)

The beginning of Vikrama Saka is 3044 Kali or 58.57 Bc. The end of Vikrama Saka means the starting of Salivahana era. The interval between these two eras is 135 years ($57+78=135$). This is found in all the Panchangams of Bharat year after year.

6. Our Calenders

Our astronomers state in their yearly panchangams (Calenders) that the Kali era began 5051 years back and from that year they calculate up-to-date Vikrama Saka started in 3044 Kali, 2007 years have elapsed since the beginning of Vikrama Saka to the end of 1951 A. D, i.e. $3044 \text{ Kali} + 2007 \text{ Vikrama} = 5051 \text{ Kali}$.

Salivahana Saka has its origin in 3179 Kali (78 A. D.) Since then 1672 years have elapsed up to 1951 A. D.

$\text{Kali } 3179 + 1672 = 5051 \text{ kali}$

These figures correspond to the calculations made in our yearly panchangams.

7. Tradition

Oral traditions handed down from age to age throughout the length and breadth of Bharat, stories about Vikramaditya and Salivahana afford equally valuable material for the historicity of Vikramaditya and Salivahana.

In view of the above authorities we arrived at the conclusion that Vikramaditya and Salivahana lived in 57 B.C. and 78 A.D. respectively. Both of them being historical personages it is expected that authors of modern history may verify the facts and amend their erroneous statements about these era founders.

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APPENDIX-A
Imperial Royal Dynasties of Bharata
 [After the Mahabharata War]

From 80 years before Kali or 8188 B. C. to 4295, Kali or 1198 A.D.

Magadha Empire

No.	Name of the Dynasty	No of kings reigned	No. of years reigned	Kali	B. C.
1.	Bachhadradha	22	1008	Before Kali 36 to Kali 970	8188 2132
2.	Pradyota	5	138	970—1108	2132—1994
3.	Sisunaga	10	269	1108—1468	1994—1634
4.	Nanda	2	300	1468—1568	1634—1534
5.	Maurya	19	316	1568—1884	1534—1218
6.	Sunga	10	300	1884—2184	1218—918
7.	Kanva	4	85	2184—2269	918—833
8.	Andhra	22	506	2269—2775	833—327

End of Magadha Empire 327 B.C.

Pataliputra Empire

9.	Maha Gupta Dynasty	8	245	2775—3020	327— 89
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End of Maha Gupta Empire 32 B.C.

Ujjaini Empire (Agni Vamsis)

10.	Panwar Dynasty (one of the Agni- Vansi from Emperor Vikramaditya	24	1275	3020—4295,	89 B.C. to 1198 A.D.

The four Agnivamsi or Brahmakshatra Vamsas,

I. Prasnara or Panwar Dynasty.

II. Chayahan or Chouhan Dynasty.

- | | |
|-----------------------|--------------------------------|
| 1. Tonara Dynasty | } Sub-divisions
of Chouhan. |
| 2. Samaladeva Dynasty | |

III. Sukla or Chalukya Dynasty.

IV. Parthara or Pratihara Dynasty.

I. Kings of the Pratihara Dynasty of Ujjain already given Pages 6 and 7 of the book.

II Chouhan Dynasty Ajmir (Rajaputana)

From 5710 Kali to 4285 Kali

or

" 392 B. C. " 1193 A. D.

1. Vayshani or Chayshani
2. Tomara. He conquered Indraprastha, Rashtra and reigned there. Tomara's Brother Samaladeva reigned in Ajmir, (Rajaputana)
3. Samaladeva
4. Mahadeva
5. Ajaya
6. Varnasimha
7. Bindusara
8. Vikrama (Veeravibhantaka)
9. Manikya
10. Mahasimha
11. Chandragupta
12. Pratapa (Chandragupta II)
13. Mohana
14. Swetaraya
15. Nagavaha
16. Lobadhara
17. Veerashimha
18. Vibudha
19. Chandraraja
20. Harihara
21. Visanta
22. Balanga
23. Pramatha
24. Angaraya
25. Visala
26. Sarangadeva
27. Mantradeva
28. Jayashimha (conquered the whole of Aryavarta is, Northern Hindustan)

29. Anandadeva

30. Someswara (He had three sons)

(1) Dundhukara (2) Krishnakumara (3) Prithviraja.

1st son Dundhukara conquered 'Madhura Rashtra' and reigned there.

3rd son Prithvi Raja was adopted by Anangapala of Delhi Rashtra and reigned there. (Tomara dynasty)

31. Krishnakumara (reigned in Ajmir) (2nd son of No. 30 king.)

This Dynasty came to an end in the battle of Kurukshetra which was fought with Gori Mohammed in 1193 A. D.

III. Sukla or Chalukya Dynasty.

Dwaraka Rashtra (From 10th 2710 to 11th 1296)

1. Sukla or Chalukya

2. Vahwakasa

3. Jayasena

4. Visena

5. Madanika

6. Sindhuvarma

7. Sindhudwespa

8. Bripala

9. Bhujavarma

10. Bahavarma

11. Chitavarma

12. Dharmavarma

13. Krishnavarma

14. Udaya

15. Vappakarna

16. Gubha

17. Kalabhoja

18. Rashtrapala

19. Jayapala

20. Venuka

21. Yasovigraha

22. Mahichandra

23. Chandrajaya

24. Mandapala

25. Kumbhapala or Vysyapala

96. Devapala (He is the son-in-law of Anangapala of Delhi Rashtra. (Tomara dynasty) He had two sons. 1. Jayachandra and 2. Ratnachandala (Rani Sanyukta was the daughter of this Jayachandra)
97. Jayachandra. (He had no sons.) This dynasty came to a close after the Kurukhetra war which was fought with Gori Mahammad.

IV. Pratihara or Parihara Dynasty. (Kalinjarapura, Bengal)

From Kali 2710—4295

1. Parihara
2. Gaura Varma
3. Ghora Varma
4. Suparna
5. Rupana
6. Karavarma
7. Bhogavarma
8. Kalivarma
9. Kausika
10. Kuthyayana
11. Hemavata
12. Sivavarman
13. Bhavarman
14. Rudravarma
15. Bhojavarma
16. Gacavarma
17. Vindhysvarma
18. Sukhasana
19. Balaka
20. Lakshmana
21. Madhava
22. Koteva
23. Surasana
24. Narayana
25. Saktivarman
26. Nativarma (He conquered Gauda Rashtra and reigned there.)
27. Sarangadeva
28. Gangadeva

29. Anangabhumapati
30. Mahipati I
31. Rajarwara
32. Krunshaba
33. Kalliyarna II
34. Dhruativarna
35. Mahipati II

This Dynasty came to an end in the battle of Kurukshetra which was fought with Gori Mahamand in 1193 A. D.

APPENDIX B.

Important dates in the History of Bharat

		Kali	B. C.
1.	Mahabharata war B. K. (or before half)	36—	3138
2.	Coronation of Yudhistira B. K.	36—	3138
3.	Birth of Parikshit B. K.	36—	3138
4.	Coronation of Samadhi in Magadha } (Bahadradha Dynasty) }	B. K.	36—3138
5.	Coronation of Rishabhadeva in Ayodhya } (Ikshvaku Dynasty) }	B. K.	36—3138
6.	Coronation of 'Gah' in Nepal (Kirata } Dynasty who are Kshatriyas by caste) }	B. K.	36—3138
7.	Coronation of Gomanda II in Kashmir } (Gomanda Dynasty) Kshatriyas }	B. K.	36—3138
8.	Krishna Nirvana	...	3102
9.	Kali era Begins	...	3102
11.	Coronation of Parikshit	1—	3101
12.	Japabhayudaya Yudhistira era begins	1—	3101
13.	Yudhistirakata era or the Saptarshi era or } Loulkhabda which is still used in Kashmir }	26—	3076
14.	Death of Parikshit	50—	3043
15.	Jasamsajaya's gift deed (Ind. Ant. 333, 334.)	89—	3013
16.	Aryabhat. (The great Astronomer)	380—	2743
17.	Bhuddha's birth (Buddha was the son of Suddhodana the 22 nd king of the Ikshvaku Dynasty which ruled in Ayodhya from 3138 B.C. to 1638 B.C. i.e. 1500 years. 30 kings ruled in this dynasty. Each king reigned on an average for 50 years. Buddho-	1215—	1887

Gautama (the father of Buddha) being the 23rd king (23 × 50 = 1150) might have been reigned in the 12th century after the Mahabharata war in the 19th century B. C. The birth of his son Buddha must be 19th century B. C. and not the 6th century B. C.)

18. Contemporaries of Buddha (1) Kshemajit the fourth king of the Sisunaga Dynasty or the 31st of the Magadha kings ascending from the war, reigned from B.C. 1692—1652	1910—1892
(2) Bimbisara B. C. 1852—1814	1260—1852
(3) Ajatashatru B. C. 1814—1767	1288—1814
Buddha's renunciation	1344—1858
Buddha Nirvana	1296—1807
19. Chandragupta Maurya	1668—1584
20. Coronation of Asoka	1630—1472
21. Pushyamitra Sunga (Coronation)	1884—1218
22. Age of Purnjuli	1884—1918
23. Vasudeva Kanva	2184— 918
24. Andhra Dynasty (Simukha)	2280— 883
25. Malawagata era (or the Malwa era)	2377— 726
26. Circa era (This era used in Northern Hindustan)	2552— 550
27. Sri Sankara's Birth Sankara Nirvana	2682— 509 2682— 477
28. Sri Harsha era (king of Ujjain)	2645— 457
29. Division of Andhra Empire	2776— 327
30. Gupta Dynasty begins (Chandra Gupta) } Contemporaries of Alexander }	2776— 327
31. Gupta era	2776— 327
32. Alexander's invasion	2776— 326
33. Coronation of Samudragupta	2782— 329
34. End of Malla Gupta Empire	3020— 82
35. Birth of Vikramaditya	3001— 101
36. Coronation of Vikramaditya at Ujjain (Malwa Rashtra)	3020— 82
37. Vikrama era	3044—58—87
38. Kalidasa, Varahamihira, nine Gems in the } court of Vikramaditya }	3044—87

39. Christian era begins	3102--A. D. begins
40. Coronation of Balivabana (Great grandson of Vikramaditya of 57 B. C.	3179--78 A. D.
41. Bhāttatpala (Astronomer)	3439--338 A. D.
42. Bhāskaraacharya, the Great Astronomer and Mathematician	3587--498
43. Coronation of Bhojaraja	3739-- 638
44. Battle of Kurukshetra with Mahammad Gori	1298--1198
45. Independent Bharat	5048--1917 A. D.

APPENDIX C.

Some major errors in modern books on Indian History.

Age of Kanishka 1238 to 1234 B. C.

He was the 51st among the Kashmir kings. He lived in the 13th century B. C. but not in the 1st century A. D. as was stated by the western historians. (Vide Rajatarangini)

Mihirakula

He was not a Huna as the modern historians say. He was a Kshatriya. He belonged to the Gonanda dynasty he was the 64th king in the list of Kashmir kings. His age was 737 to 677 B. C.

Toramana

Toramana was not a foreign king. He was not a Huna by race. He was a Kshatriya. He was the younger brother of Hiranaya the 82nd King of Kashmir. Being Yuvraja Toramana issued coins in his name removing the coins bearing the image of the Goddess Bela. This enraged the king. So he was imprisoned and died in prison.

Age of Buddha

According to Rajatarangini Buddha lived 150 years before Kanishka i.e. B. C. 1298+150=1448 B. C.

Age of Nagarjuna Yogi

The Great Buddhist Yogi Nagarjuna is a Brahmin. He visited Kashmir twice, in the reigns of Kanishka and his successor Abhimanyu in the 13th century B. C. (Vide Rajatarangini)

Patanjali

On the request of the king of Kashmir named Abhimanyu (1234--1182 B. C.) the famous Pandit Chandrabharya went to Kashmir, opened a Pathashala and taught Patanjali's Mahabhashya to his pupils. He also wrote a Sanskrit Grammar. Therefore Patanjali might have lived before 18th century B. C.

Asoka

There were two Asokas, one belonging to the Maurya dynasty and another belonging to the Gonanda dynasty of Kashmir. Both of them were contemporaries. The 53rd king in the Kashmir list of kings is said to have been 2550 years before Kalhana is, in 1183 B. C. Asoka was the 8th king counted back from this 53rd king. His time was 1449—1400 B. C. That the Kashmir Asoka and Maurya Asoka were contemporaries is admitted by the western historians. So it follows that Maurya Asoka flourished in the 15th century B. C. and not in the 3rd century B. C. as is now generally understood.

Speaking of the Indian sources, Dr. Fleet wrote.

"We should not be able to deduce the date of Asoka from the Puranas. But we should find that the *Rajatarangini* would place him somewhere about B. C. 1260. We shall find, indeed, that the Nepal Vamsavali would place him, roughly, about B. C. 2600. As, however, that list does not mention him as a ruler of Nepal but only as a visitor to the country, we should probably infer a mistake in that account, and prefer to select the date B. C. 1260. And then we should set about arranging the succession of the kings of India itself, from the Puranas, with B. C. 1260 for the approximate date of the accession of Asoka as our starting point."

(Quoted By M. Krishnamacharya in his History of Classical Sanskrit Literature. Intro. P. XCII).

As I have drawn from *Rajatarangini* in pointing out the errors of modern historians, I invite the reader's attention to the esteem in which this historical work of Kashmir is held by well-known scholars.

Mr. V. A. Smith has the following to say on Kalhana's work:

"The Sanskrit book which comes nearest to the European notion of a regular History is the *Rajatarangini* of Kalhana, a mercurial chronicle of Kashmir, written in the twelfth century by the son of a minister of the Raja."

(Page 54 of the Oxford Students' History of India.
By V. A. Smith Ed. 1916.)

FINISH
